

# A CHRIS'TALL Glasse for Christian WVOMEN.

Containing a most excellent Discourse,  
of the Godly Life and Christian death of Mistresse  
KATHERINE STVBBES, who departed this  
Life in Burton vpon Trent in Stafford-  
shire, the 14. of December.

With a most heauenly Confession of the Chri-  
stian Faith, which Shee made a little before her departure,  
as also a most wonderfull combate betwixt Satan and her  
soule: worthy to be Imprinted in letters  
of Gold, and to be ingrauen in  
the Table of euery Chri-  
stian heart.

Set downe word for word as Shee spake, as neere  
as could be gathered: By PHILIP

STVBBES Gent.

REVEL. 14. verse 13.

Blessed are the dead that die in the Lord, euen so saith the Spirit, for  
they rest from their labours, and their workes follow them.



L O N D O N

+ Printed for EDWARD WHITE, and are to be sold at his  
Shoppe neere the little North doore of S. Pauls Church  
at the Signe of the Gunne.

1608.

AR. 5  
Margaret Eth

1860-1861

1860-1861

1860-1861



# A CRISTALL GLASSE for Christian women, wherein

*they may see most wonderfull and rare exam-  
ples of a right vertuous life, and Christi-  
an death, as in the discourse follow-  
ing may appeare.*

Alling to remembraunce (most Christian Reader) the finall end of mans creation, which is to gloriifie God, and to edifie one another in the way of true godlinesse: I thought it my dutie, as well in respect of the one, as in regard of the other, to publish this rare and wonderfull example, of the vertuous life, and Christian death of Mistresse Katharine Stubbes, who whilst shee liued, was a mirrour of womanhood, and now being dead, is a perfect paterne of true Christianitie. She was descended of honest and wealthie Parents. Her father had borne diuers Offices of worship in his counteypante, amongst whom he liued in good account, credit, and estimation all his daies. He was zealous in the truthe, and of a sound religion. Her Mother was a Dutch-woman, both discret & wise, of singular good grace and modestie, and which did most of all adorne her, she was both religious and also zealous. This couple living together in the Citie of London many yeares, it pleased God to blesse them with children, of whom this Katharine was youngest saue one: But as she was yongest saue one by course of nature: so was she not inferiour to any of the rest, or rather farre

*Her paren-  
tage.*

## The Godly life

excelled them all (without comparison) by many degrees in the inwardments and qualities of the minde.

Her mar-  
riage.

At fiftene yeares of age, her Father being dead, her Mother bestowed her in mariage to one Master Philip Stubbes, with whom shee liued soure yeares, and almost a haise verie honestly, and godly, with rare commendation of all that knew her, as well for her singular wisdome, as also for her modesty, curtesie, gentleness, affabilitie and good government. And aboue all, for her fervent zeale, which she bare to the truth, wherein she seemed to sur-  
passee many, insomuch as if she chanced at any time to be in place where either Papists or Atheists were, and heard them talke of Religion, what countenaunce or credit soever they seemed to bæ  
of, she would not yelde a iot, nor give place vnto them at all, but would most mighty iustifie the truth of God agaist their blasphemous vruths: and conuince them, yea & confound them by the testimonies of the word of God. Which thing how could it be other wise: for her whole heart was bent to seeke the Lord, her whole delight was to be conuersant in the Scriptures, and to meditate vpon them day and night. Insomuch that you could seldeome or never haue come into her house, and haue found her without a Bible or some other good booke in her hands. And when as shē was not reading, she would spend the tyme in conſerring, talking & reasoning with her husband of the word of God, & of Religion: asking him, what is the ſeſe of this place: and what is the ſeſe of that: how expound you this place, & how expound you that: what obſerue you of this place, & what obſerue you of that: ſo ſhe ſeemed to be as it were rauished with the ſame ſpirit that Dauid was when he ſaid: The zeale of thine house hath eaten me vp.

Her lone  
to the  
word of  
God.

She followed the commaundement of our Sauour Christ, who biddeth vs to ſearch the Scriptures, for in them yee hope to haue eternall life. She obeyed the commaundement of the Apoſtle, who biddeth women to be ſilent, & to leарne of their husbands at home. She would neuer ſuffer any disorder or abuse in her house, to be either vreproued or vreformed. And ſo gentle was ſhe, and courteous of nature, that ſhe was neuer heard to giue any the lie in all her life, nor ſo much as to (thou) any in anger: She was neuer knowne to fail out with any of her neighbours, nor with the leaſt child that liued: much leſſe to ſcold or brawle, as ma-

Her gen-  
tlenes.

## of Katherine Stubbis.

By wyl now a datus, for every trifle, or rather for no cause at all: and so solitarilie was she given, that she would very seldom or never, and then not neither, except her husband were in company, goe abroad with any either to banquet or feast, to Gossippe or make merrie, as they terme it, insomuch that she was noted by some (though most untruly) to doe it in contempt and disdaine of others. When her husband was abroad at London, or else where, there was not the dearest friend she had in the world, that could get her abroad to dinner or supper, to playes or interludes, nor to any other pastimes or disports whatsoever: neither was she given to pamper her bodie with delicate meates, wine or strong drinke, but rather restrained them altogether: saying, that we shold eate to liue, & not liue to eate. And as she excelled in the gift of sobrietie, so she surpassed in the vertue of humility. For it is wel knowne to diuers yet living, that she utterly abhorred all kind of pride, as well in apparell as otherwise. She could never abide to heare any filthy or unseemely talke of scurrilitie, bawderie, or uncleanness, neither swearing nor blaspheming, cursing, nor bawning, but wold reprove them sharply, shewing them the vengeance of God due for such beserit, and which is more, there was never one filthy, uncleane, vndecent, or unseemely word heard to come forth of her mouth, nor never once to curse or banne, to sware, or blaspheme God any manner of way, but alwaies her speches were such, as both might gloriifie God, & minister grace to the hearers, as the Apostle speakeith. And for her conuersation, there was never any man or woman, that euer opened their mouthes against her, or that euer did, or could ance accuse her of the least shadow of dishonestie, so contynently she lived, & so circumspectly she walked, eschewing euery the very outward appearance or shew of euill.

Againe, for true loue and loyalty to her husband, and his friends shce was (let me speake it without offence) I thinke the rarest Paragon in the world: for she was so farre from dissuading her husband to be beneficall to his friends, that shce would rather perswade him to be mo're beneficall to them. If she saw her husband to be merrie, then she was merrie: if he were hearie or passionate, she would indeuoure to make him glad: if he were angrie, she would quickly please him: so wisely she demeaned herselfe towards him: She would never contrarie him in any thing, but by wise counsell and sage aduise and with all humilitie, and her selfe submission band.

Her integritie of life.

Her demeanour towards her husband.

## The Godly life

Her little  
care of the  
world.

submission seeke to perswade him. And also litte givyn was she to this world, that some of her neigbours maruellng why she was no more carefull of it, would aske her sometimes, saying: Misresse Stubbs, why are you no more carefull for the things of this life, but sit alwaies poaring vpon a booke, and reading? to whom she would answere. If I shold be a friend vnto this world, I shold be an enemie vnto God: for God and the world are two contraries. John biddeth me loue not the world, nor any thing in the world, affirming that if I loue the world, the loue of the father is not in me. Againe, Christ biddeth me first seeke the kingdome of heauen, and the righteousnesse thereof, and then all these worldly things shall be givyn to me. Godlinesse is great riches if a man be content with that he hath. I haue chosen with good Marie, the better part, which shall never be taken from me. Gods treasure, she would say, is never drawne drie. I haue enough in this life, God make me thankfull, and I knowe I haue but a short time to liue here, and it standeth me vpon to haue regard to my saluation in the life to come. Thus this godly young Gentlewoman held on her course thre or fourre yeares after she was married: at which time it pleased God that she conceiued with a man childe, after whiche conception she would say to her husband, and many other her good neigbours and frrends yet living, not once nor twice, but many times, that she shold never beare more children: that that childe shold be her death, & that she shold live but to bring that childe into the world; which thing no doubt was reuealed vnto her by the spirit of God: for according to her prophecie, so it came to passe.

Her pro-  
phecie of  
her death.

Her deliu-  
erie of child.

Her sicknes.

The time of her account being come, she was deliuered of a goodly manchilde, with as much speede, and as safelie in all wemens iudgements as any could bee. And after her deliuerie, shæ grew so strong, that she was able within fourre or fiue dayes to sit vp in her bed, and to walke vp and downe her chamber, and within a soxtight to goe abroade in the house: being throughly well and past all daunger, as euerie one thought. But presently vpon this so suddaine recouerie, it pleased God to visite her againe with an extreame hot & burning quotidian ague, in which she languished for the space of sixe weekes or thereabouts. During all whiche time, she was never saene or perceiued to sleepe

## of Katherine Stubbis.

one houre together, neither night nor day, and yet the Lord kept her (which was miraculous) in her perfect understanding, sense and memorie, to the last breath, praised bee his holy natiue therefore. In all her sickenesse, which was both long and grievous, she never shewed any signe of discontentment or impatience, neither was there euer heard one word come soorth of her mouth sounding either of desperation, or infidelite: of mistrust or distrust or of any doubting or wauering, but alwaies remained faithfull and resolute in her God. And so desirous was she to bee with the Lord, that these golden sentences were neuer out of her mouth: I desire to be dissolved and to be with Christ: and O miserable wretch that I am, who shall deliuer me from this bodie subiect to sinne: Come quickly Lord Iesus, come quickly: Like as the Hart desireth the water springs, so doth my soule thirst after thā, O God: I had rather be a doore keeper in the house of my God, then to dwell in the tents of the wicked: with many other heavenly sentences, which least I shoulde seeme tedious, I willingly omit. She would alwates pray in her sicknes absolutely, that God would take her out of this miserable world. And when her husband and others, would desire her to pray for health if it were the will for death. of God, she would answeare, I beseech you pray not that I should live, for I thinke it long to be with my God, Christ is to me life, and death is to me aduantage, yea the day of death is the birth day of everlasting life, and I cannot enter into life but by death, therfore is death the doore or entrance into everlasting life to me.

I know and am certainly perswaded by the spirit of God, that the sentence is giuen alreadie by the great Judge, in the Court or Parliament of heauen, that I shal now depart out of this life, and therefore pray not for me that I might liue here, but pray to God to giue strength and patience to perseuere to the end, and to close mine eies in a iustifying faith in the blood of my Christ. Sometimes she would speake very softly to her selfe, & sometimes very audible these words, doubling them a hundred times together, Oh my good God, why not now: why not now: Oh my good God, I am ready for thā I am prepared: Oh receive me now for thy Christ's sake: Oh send thy messenger death to fetch me, send thy Sergeant to arrest me, thy Purseuant to attach me, thy Herauld to summon me: O send thy Toller to deliuer my soule out of p̄i-

Her desire  
to be with  
God.

Her abso-  
late prayer

## The Godly life

Her Godly  
meditations.

son, for my bodie is nothing else but a stinking prison to my soule. Oh send thine holy Angels to conduct my soule into the everlasting kingdome of Heauen. Other some times she would lie as it were in a slumber, her eies closed, and her lips uttering these words verie softly to her selfe: O my sweete Jesus, O my loue Jesus, why not now sweete Jesus, why not now? O sweete Jesus pray for me, pray for me sweete Jesus: repeating them many times together. These and infinite the like were her daily speches and continuall meditations, & never woxer word was there heard to come forth of her mouth during all the time of her sicknes. She was accusstomed many times as she lay, very suddainly to fall into a sweete smiling, and sometimes into a most hearty laughter, her face appearing right faire, red, amiable, and louely: and her countenance seemed as though she greatly reioyced at some glorioius sight. And when her husband would aske her why she smiled and laughed so? She would say, Oh if you saw such glorioius and heavenly sights as I see, you would reioyce and laugh with me: for I see a vision of the ioyes of heauen, & of the glory that I shall goe unto: and I see infinite millions of Angels, attendant vpon me, and watching ouer me, ready to carry my soule into the kingdome of heauen. In regard whereof she was willing to forsake herselfe, her husband, her childe, and all the world besides. And so calling for her childe, which the Nurse brought unto her, she tooke it in her armes, and kissing it, sayd: God blesse thee (my sweete babe) and make thee an heire of the kingdome of heauen: and kissing it againe, deliuered it to the Nurse, with these words to her husband standing by: Beloued husband, I bequeath this my child unto you, he is no longer mine, he is the Lords and yours, I forsake him, you, and all the world, yea and mine owne selfe, and esteeme all things but dung, that I may win Jesus Christ: And I pray you sweete husband, bring vp this childe in good letters, in learning and discipline, and aboue all things, see that he bee brought vp and instructed in the exercise of true religion.

Her glori-  
ous visions.  
Her request  
to her hus-  
band for  
the bring-  
ging vp of  
her childe.

Her hatred  
so the world

The childe being taken away, she espied a little Puppie or Witch (which in her life time she loued well,) lying vpon her bed: she had no sooner espied her but she beat her away, and calling her husband to her, sayd: good husband, you and I haue offended God grievously in receiving this bitch many a time into our bed, we

would

## of Mistresse Katherine Subs.

would haue beeне loth to haue receiued a Christian soule, purchased with the precius blood of Iesus Christ, into our bed, and to haue nourished him in our bosomes, and to haue fed him at our Table, as we haue done this filthy Cur many times, the Lord giue vs grace to repente, and all other vanities. And afterward could she never abide to looke upon the Witch any more. Having thus godly disposed of all things, she fell into a trannce or sound for the space almost of a quarter of an houre, so as every one thought she had beeне dead: But afterward she comming to her selfe spake to them that were present, as there were many (both worshipfull and others) saying: Right worshipfull and my good neighbours and friends, I thanke you all for the great paines you haue taken with me, in this bed of my sicknesse: and whereas I am not able to requite you, I beseech the Lord reward you in the kingdome of heauen. And for that my houre-glasse is runne out, and that my time of departure hence is at hand: I am perswaded for three causes to make a confession of my faith before you all. The first cause that mooueth me thereto, is, for that those (if there be any such here) that are not yet throughly resolued in the truth of God, may heare and learne what the spirit of God hath taught me out of his blessed and all sauing word. The second cause that mooueth me is, for that none of you shall iudge that of her faith. I died not a perfect Christian, and a liuely member of the mysticall bodie of Iesus Christ, and so by your rash iudgement might incurre the displeasure of God. The thrid and last cause is, for that as ye u haue bene witnesses of part of my life, so you might be witnesses of part of my faith and beleefe also. And in this my confessiōn, I woulde not haue you to thinke that it is I that speake vnto you, but the spirit of God which dwelleth in me, and all the elect of God, vntesse they be reprobates: For Paullaith, Rom 8 If any one haue not the spirit of Christ dwelling in him, he is none of his. This blessed spirit hath knocked at the doore of my heart, and my God hath gien me grace to open the doore vnto him, & he dwelleth in me plentifullly. And therefore I pray you giue me patience a little, and imprint my words in your hearts, for they are not the words of flesh and blood, but the spirit of God, by whom we are sealed to the day of our redemption.

Her exasie  
or swound.

The cause  
moving her  
to make  
confession

## Her confession of Faith.

A most heauenly confession of the Christian faith, made by  
the blessed seruant of God Mistres Katherine Stubbis,  
alittle before she died.



Although the Maiestie of God bee both infinite and  
unspeakable, and therefore according to his excellent  
dignitie, can neither be conceived in heart, nor ex-  
pressed in words, yet to the end you may know what  
God is, in whom I beleue, as farre as he hath te-  
nealed himselfe vnto vs in his holy word, I will define him vnto  
you as the spirit of God shall illuminate my heart. I beleue  
therefore with my heart, and freely confesse with my mouth haere  
before you all, that this God in whom I beleue, is a most glori-  
ous spirit, or spirituall substance, a diuine essence or essentiall be-  
ing, without beginning or ending: of infinite glory, power, might,  
and maiestie: intollable, inaccessible, incomprehensible, & altogether  
unspeakable. I beleue and confesse, that this glorious God-head,  
this blessed substance, essence, or being; this diuine power, which  
we call God, is diuided into a Trinitie of persons, the Father, the  
Sonne and the holy Spirit, distinct onely in names and offices,  
but all one, and the same in nature, in essence, substance, Deitie,  
maiestie, power, might, and eternitie. I beleue and confesse that  
GOD the Father, the first person in this blessed Trinitie,  
is from euerlasting, before and beyond all times, not made, nor  
created, nor begotten of any, but the only maker, creator, and  
begetter of all things whatsoever. I beleue and confesse that  
Jesus Christ the Sonne of God, is the second person in this glo-  
rious Trinitie, not created nor made of any, but begotten of his  
Father before all eternitie, time or worlds. I beleue the  
holy Spirit to bee the thrid person in this sacred Trinitie,  
not made of any, nor begotten, but proceeding both from the  
Father, and the Sonne, as the verie wisedome and inspiration  
of them both. I doe beleue and confesse, that this most glorious  
Trinitie is consubstantiall, and coessentiall together, none  
before nor after other, none greater or lesser then other, of equal  
power: of equall maiestie, of equall glorie, and eternitie (as be-  
foze)

What God  
is.

Her nota-  
ble faith in  
the blessed  
Trinitie.

God crea-  
ted all  
things, and  
governeth  
all things.

## on her Death-bed.

foxe.) I beleue and confesse, that this God, this blessed Trinitie, not onely created althings both visible and invisible, spirituall and corporall, where or whatso ever, but also that he vpholdeth, continueth and maintaineth them by his Almighty power and unsearchable wisdome, through the secret working of his spirit. I beleue and confesse, that this great God odereth and disposeth all things according to his good pleasure and will, and that he also foreseeth and foreknoweth all things according to his prudence, and presience, so that nothing commeth to passe by fortune, chance, or casualtie to him, though it seemeth fortunall, or casuall to vs, who see neither the beginning, the middle, the ends, the causes nor effects of thingys before they come to passe.

I beleue and confesse that the Lord our God, having created the universall engine, and frame of this world, with all things contained therein for the benefite and use of man, the last of all other creatures euен the sixt day created man after his owne similitude and likenes, holy, pure, good, innocent, and in eueris part perfect and absolute, gowing hym also wisdome, discretion, understanding and knowledge aboue all other creatures, (the holy Angels onely excepted) and which was more, hee gaue unto him a certaine power, strength, facultie (which we call free will) by force whereof hee might haue continued and remaine for euer in his integritie and holiness, if hee had woud. But he had no sooner received his inestimable blessing of free will, in innocencie and integritie, but by harkning to the poysoned suggestions of the wicked Serpent, and by obeying his persuasions, hee lost his free will, his integritie and perfection, and vs all his posteritie to the end of the world, and so of a Saint in heauen, he (and we in hym) became firebrands in hell, vassalles of Satan, Miscreants, Reprobates, Abiects, and Castawayes, before the face of God for euer. Then when there was no other way or meanes for men to bee saued in the iustice of God, I doe constantly beleue and confesse, that God the Father in the multitude of his mercies, when the fulnesse of time was come, sent his owne Sonne Christ Jesus, forth of his owne boosome into this miserable world, to take our nature vpon him, and that in the womb of a Virgin, without spot or blemish of incarnation. Mans fall.  
Christ his  
Sonne,

No fortune  
or chance.

Mans per-  
fection.

## The confession of faith

tion and ouer shadowing of the holy Ghost.

Christ his  
sacrifice :

Christ his  
resurrection

Christ his  
ascension,

The hea-  
vens must  
hol Christ's  
essential  
bodie till  
the day of  
judgement

And as I constantly believe that Jesus Christ is come in the flesh (according to the scriptures) so I unsafely believe that he hath offered vp his blessed bodie upon the Alter of the Crosse, as a Sacrifice propitiatorie, satissactorie, and expiatorie, for the sins of the whole world, and for me the chiese of all sinners. By vertue, power, and efficacie of which Sacrifice and oblation onely, I trust and believe to be saued, and by the merits of the blood of this immaculate Lambe (Christ Jesus) to bee set frée, and pardoned of all my sinnes whatsoeuer. And whereas the professed enemies of G D D, the Papistes doe bragge of their godd woorkes, of their merits, righteousness, and deserts I heare before you all, in the presence of God, and his holy Angels, do utterly renounce, abandon, and forsake all my owne merights, righteousness, and deserts, and filthy dunge : acknowledging my Merits to bee the merits of God in Christ, who is made vnto me righteousness, holines, sanctification and redemp-  
tion. For I am assured that if the Lord should weigh my righ-  
teousnes in the ballance of his justice, rewarding me according  
to the same, I should receive nothing but fule damnation for my  
deserts. I doe further believe and confess that Jesus Christ ha-  
ving suffered death vpon the Crosse for mee and all mankind, rose againe to life the third day after, by the spirituall power of  
his God-head, conquering thereby sinne death hel, Sathan and  
all his hellish band. I doe also believe that the same Jesus Christ  
after his most victorious resurrection, ascended into heauen, in  
the sight of the Apostles and holy Saints, a cloude receiving him  
out of their sight, there not only to prepare a place for vs, but al-  
so to make continuall prayer and intercession for vs to God the  
Father, at whose right hand he now sitteth in equall glory and  
blisse for ever moze.

I do constantly believe that the heauens must hold his corpo-  
rall presence, till the day of iudgement : that his blessed body is  
circumscripible, and contained in ony locall place, and cannot be  
presented in euerie place at one and the same time; his Dielite and  
his Godhead notwithstanding being in euerie place at once, and  
fulfilling all places, and yet contained in no one place. For it is  
against the nature of a true body to be present in many places  
at

## on her Death-bed.

at once: and therfore the Papists in effect denie the bodye of Christ to bee a true and essentiaall and naturall body, by teaching it to be present in thier so many and sundrie vires at once.

I doe also beleue and confesse, that this Jesus Christ shall come at the latter day of iudgement (when the number of Gods elect shall be fulfilled) in the same likenesse that he was seene goe vp into heauen, & with the same naturall body, to judge both the quicke and the dead, and reward every man according to his workes. At which day I doe constantly beleue, that all flesh, Christ co-  
ming to  
iudgement,  
and of our  
resurrection meane of mankind onely, shall rise againe by the omnipotent power of God, where by he is able to subdue all things by himselfe, not one haire of their heads lacking. Then death shall yeeld vp his dead, the grave his dead, the sea his dead, & hell his dead. And then shall the soules of the godly, of the elect & chosen of God, enter into their owne bodies againe, & be reunited together, their bodies now being renued, altered & changed: soz being before corruptible bodies, now they shall be made incorruptible: being besoze filthie and vncleane, they shall now be made cleane & pure like to the gloriuous bodye of Christ Jesus, shining as the Sunne soz ever in his kingdome of heauen, where they shall dwell soz ever in such ioy as no hart can thinke, nor tongue expresse, nor pen is able to write. Upon the other side, the soules of the wicked and reprobate, shall be reunited to their proper bodies, and both together shall be cast into hell fire, where is nothing but weeping, wailing, and gnashing of teeth soz evermore.

Furthermore, I beleue & confess, that the soules of all the elect childdren of God, immediately after their departure out of soules of their bodies, do go into the kingdome of heauen, into the hands of God, being guided and conducted thither by the ministrie of the Angels of God, & not in purgatory, Limbo patrum, or any other parture out place whatsoever. For whither the soule of Christ was receaved of their body. When he cried, Father into thy hands I commend my spirit, thither are all the soules of the childdren of God, that die in the true faith of Jesus Christ, received immediatly after their de-parture hence. In the Gospel after Saint Luke, we reade that the soule of poore Lazarus, of blessed Lazarus, straight after his death, was carried into heauen by the Angels of God, & not into

## Her confession of Faith.

popish Purgatorie, whch was not hatched almost of two hundred yeeres after. The soule of the penitent and faithful Thefe was carried straightway into Paradice, for so Christ tolde him: This day shalt thou be with me in Paradice, that is, the Kingdome of heauen and not in purgatory. Salomon saith, Chapter 3. The soules of the righteous are in the hands of God, and there shall no torment come nigh them: Christ saith, hee went into heauen to prepare a place for vs, then not into purgatory, except they will haue their purgatory to be in heauen.

He saith further, that where he is, there shall his seruants bee also. But I hope they will not say, that Christ is in purgatory, but in Heauen, and thither shall all the soules of the faithfull ascend immediatly, and therefore is the opinion of Popish Purgatorie both blasphemous and sacrilegious; But the true Purgatorie indeed is this, the Blood of Jesus Christ, which cleanseth vs from sinne: no other Purgatorie doe I knowe of, by the word of God nor acknowledge. I belieue also, and confesse that man is iustified, that is, pronounced iust before God, freed from sinne and all punishments due for sinne, by a true and lively faith in the blood of Christ onely, and not by his workes, merits, righteousnes, or deserts: neither yet by any inherent righteousness in himselfe, as the blasphemous Papists teach, nor by any other meanes whatsoeuer. And therefore the Apostle to the Rom.4. was bolde to say, that if Abraham were iustified by workes, then had he wherein to rejoyce, but not with God, for hee saith after ward in the 3. Chapter, beeing iustified by faith, we haue peace toward God through Jesus Christ. And therefore doe I constantly beleue, that we are iustified by faith onely, and not by the workes of the lawe. For if good workes could saue vs, then had Christ died in vaine. And if they could saue vs, why shold they not be called by the name of our saviours? But when I say that faith onely iustifieth, I meane not a barren faith, or a dead faith, without good workes, such as the diuels haue: but I speake of such a faith, as bringeth forth good workes in great plentie: and can no more bee without good workes, than the Sunne without light, the fire without heate, or the water without his naturall moisture. If you would know why we shold do good workes, if wee can not bee saued

Purgatory  
of the Pa-  
pists blas-  
phemous.

Man iustifi-  
ed by faith  
only.

## on her Death-bed.

by them, I will tell you: we must doe good workes for soure causes chiefly. First, to shew our obedience to him that commandes vs. Secondly, to glorifie him that created vs, and ordained good workes also, that we should walke in them. Thirdly, for the mutuall loue and charitie which wee beare toward our Brethren: Fourthly, to make our saluation sure and certaine unto vs as the Apostle speaketh. For these and other causes must we doe good workes, and yet we must not trust to bee saued by them: for there is no other name gauen vnder heauen, wherby a man may be saued but only the naire of Jesus Christ. I doe also constantly beleue and confesse, that all the canoncall scriptures are the insallible word of God, and that the holy spirit of God, was, and is the only author of them, and that holy men of God spake & wrot them as they were taught and inspired by the spirit of God, as blessed Peter beareth record. I also beleue that the holy Scriptures doe containe all things necessarie to saluation, without all Popish trash of unwritten verities, or rather unwritten verie lies. I doe further also beleue and confesse that God the father hath from everlasting, and before all worlds in his secret counsell, and in his everlasting purpose and decree, elected, chosen, and predestinate in Christ Jesus, certaine of the lost Sonnes of Adam, to be members of his body, and heires with him of his heauenly Kingdome. And other some hath hee predestinated to everlasting destruction, leauing them in their naturall sinne and corruption still. Now if you aske mee what predestination and reprobation is: I answere, it is the euangelist purpose and decree of God, whereby hee doth choose some to saluation, and some to damnation. If you demand why hee chooseth some to saluation, and not all, finding them all in like state and condition: I answere. In choosing some to saluation he sheweth his unspeakable mercie, grace, fauour, and loue: and in choosing othersome to damnation, he sheweth his power, his justice, and his iudgement to all the world. For as by the one the mercy of God appeareth, so by the other we may see what we haue deserued. And if you aske me yet, Why hee chooseth some, and reiecteth othersome. I tell you hee may doe it at his blessed will and pleasure. For if I haue two debtors that owe mee two thousand pound apiece, it is to me to release the one of the whole debt,

Why we  
should doe  
good works

The cano-  
nicall scrip-  
ture the in-  
fallible word  
of God.

Her faith in  
the predesti-  
nation of  
God, and  
what it is.

## Her confession of Faith

debt, and so exact the whole of the other : so to the one I shew but mercy, & to the other but iustice. Now those that the Lord hath predestinate in Christ Jesus to euerlasting saluation, them doth he call in his good time, to the knowledge of his truth, to re-pentance, to integrarie of life, and to all perfection : & those whom he doth call, them doth he iustifie : & whom he doth iustifie, them will he gloriifie. And that doctrine of predestination and reprobation standeth thus : the Apostle Eph. 1.11. She weth evidently, saying ; We are chosen in Christ, when wee were predestinate according to the purpose of him, that worketh all things according to the counsell of his will : and in the 4. and 5. verse of the same Chapter, he saith ; We are chosen in him (meaning Christ) before the foundation of the world, that wee should bee holy and blamelesse before him in loue. Reade Rom. 9. and many other places of holly scriptures, and you shall find this doctrine to be verie cleare. I doe further beleue and confesse, that God hath his severall churches, & namely his church triumphant in the kyngdome of heauen, and his church militant dispersed vpon the face of the earth. I do also beleue, that this militant church is twofold, visible, and invisible. The visible Church is knowne & discerned by these marks ; the word of God preached, the Sacra-ments sincerely ministred, and ecclesiasticall discipline and other censures of the Church duely executed. The other Church I call the inuisible Church, not for that meane it invisible, but that it alwayes appeareth not to the eye of the world, but is knowne of God onely, who alone knoweth who are his. I beleue that this Church, this spouse of Christ cannot erre, specially in mat-ters of salvation and damnation, so long as she holdeþ her head Christ Jesus aright. And I constantly beleue that Jesus Christ is the only head, ruler & gouerner of this Church, and not Anti-christ the Pope, nor any of his shuelings, as Paul testifieth, Ephes. 4.15. saying, let vs grow vp in all things, in him who is the head, Jesus Christ : againe, in another place he saith, As Ch. is the head of the church, so is the husband head ouer his wife. I beleue and confesse, that Jesus Christ hath left not only the holly scriptures to instruct & teach his church, but also Sacraments, in number two; so wit, Baptisme, & the Lords Supper, as seals of his grace towards it, to conserme it in his truth : & as conduits of

Our voca-  
tion or ca-  
ling.

The Church  
twofold, &  
how.

How and  
when the  
Church can  
not erre.

Christ is  
the true  
head of the  
Church,

his

## on her Death-bed.

his mercy to convey his grace and goodness to it also.

These Sacraments, I say, are seals and signes of holy things, and therefore cannot be the things themselves. For it is against the nature of a Sacrament, to be the thing signified therby. Baptisme consisteth in two natures, the visible element, and the invisible grace. The visible element is water; the invisible grace are the gifts and graces of the holy Ghost, confirmed in Baptisme. The water signifieth unto vs, that our whole nature is corrupted, and had need to be purged and cleansed. It signifieth also unto vs our Regeneration, Sanctification, and new Birth: And it representeth also unto vs, the blood of Jesus Christ, which cleuseth vs from all sinnes, and I faithfully beleue that it is no more lawfull for a woman to minister this Sacrament, then it is lawfull for her to preach, or to minister the Sacrament of the Lords Supper.

And as concerning the Sacrament of the Lords Supper, I beleue and confesse that it consisteth of two natures also; an earthly and an heauenly nature or qualitie. The visible Element or earthly nature, is bread and wine: the heauenly nature or qualitie, the body and blood of Christ signified therby. The wine doth represent unto vs the blood of Christ, which was shed for vs: and the bread doth signifie unto vs also, the body of Christ which was given for vs. And as many as receive the Sacrament worthily, in remembrance of the death and passion of Jesus Christ, doe eate and drinke Jesus Christ spiritually, to their eternall salvation. And I do verily beleue, that in this Sacrament, neither the bread, nor the wine, neither before nor after the wordes of consecration (as they terme them) are changed, altered, or transubstantiate, into the real, essentiall, or materiall body of Christ, but remaine the same still in nature & substance, that they were before. And therefore Paul fearest not to call it bread still, many times, in his Epistle to the Corinthians; and our Saviour in the 6. of S. John saith; that they should see him ascend into heaven, with the same body that he late with them at Supper, whole and uneatn: adding further, that the wordes that hee spake, were spirit and truth: and that it is the Spirit that giueth life, the flesh profiteth little. And he biddeth vs to celebrate this Supper, in remembraunce of him: and to preach his death therein till

Two Sacraments, & what they are, whereof they do consist, & what they represent unto vs.

Neither the bread nor wine chan-  
ged in the  
Lords Sup-

## Her confession of Faith

he come againe. If Christ were in the Sacrament, flesh and blood, and bone, then the wicked might eate him, and so shold there never any wicked bee condemned. For Christ saith, hee that eateth his flesh, and drinkeith his blood, shall never die, yea, Kats, Cats and Mice might eate his body, whiche were blasphemous and sacrilegious once to imagine, though the Papists are not ashamed to teach it openly. And albeit that these Sacra-  
Sicraments doe represent unto vs most excellent things, yet doe they  
do not con-  
ferre grace.  
not conserre grace of themselves, neither is the grace of God so  
tyed to the material elements, that he cannot save without them.

And therefore are the Papists more then cruell, that teach, all Children to be damned that die before Baptisme, For we reade of certayne in the Acts of the Apostles, that were baptizid, and yet they had not so much as heard whether there were any holy Ghost or not: Simon Magus was baptizid, yet he receyued not the holy Ghost thoe. And againe, Cornelius had receiued the holy Ghost before his baptisme, Iohn the Baptist received the holy Ghost in his Mothers wombe, and the like. But yet notwithstanding although the grace of God be not tyed to the Sacraments, yet hee that may receive them, and will not, or else letteth light by them; shall never receive the gistes and graces signified by them.

I doe also most constantly beleue, that as Jesus Christ is the vndoubted Sauour of the world, so is he our onely Mediator, aduocate, and intercessor of God the Father, & none but hee alone who is ascended into the heauens, sitteth on the right hand of God, & maketh continuall prayers to God for vs: as Iohn saith; If any man sinne, we haue an aduocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sinnes. And to the same effect Paul speakest, 1. Tim. 2. 5. There is one God, and one Mediator betwene God and man, which is the man Christ Jesus. And as I beleue that Jesus Christ is our onely mediator and aduocate, so I constantly beleue that he is onely to bee called vpon, invocated, and prayed vnto, and neyther Saint nor Angell, Patriarke, nor Father, Martyr nor Confessor, Peter nor Paul, Apostle nor Evangelist, Iames nor John, no, not Mary her selfe, nor any other creature, how excellent soever they seeme to be in the eyes of the world. For we are assured.

Christ is  
our onely  
Mediator.

Christ only  
to be called  
vpon and  
not sunts.

on her Death-bed.

assured by the word of God, that the Saints can neither heare our prayers, nor grant our requests, and therefore Christ saith Call vpon mee in the day of thy trouble, and I will deliuer thee, and thou shalt praise me. And againe the Apostle saith, how shall they call vpon him in whom they haue not beleeuued? Then as it is not lawfull to beleue in any other, saue God alone, so it is not lawfull to pray to any other, saue to God alone, in the name and mediation of Jesus Christ only.

I doe also most constantly beleue, that my soule, so soone as Her beliefe. euer it departeth out of my bodie, shall be carried by the ministris whither her soule should goe after her departure. of the holy Angels of God into the kingdome of heauen: where I shal see & certainly know Adam, Euah, Noah, Abraham, Isack, Iacob, Moses, Samuel, David, & all other Prophets, Patriarks, and Fathers, together with Mary the Mother of Christ, Peter, Paul, Iames, and Iohn, and all other Martyrs, Confessors and holy Saints of God, which haue died since the beginning of the world, or which shalldie to the end of the same. Oh what a comfortable thing is this, that we shall know one another in the life to come: Walke with one another, loue one another, and praise God one with another, and altogether world without end. And because some of you peraduenture will hardly beleue this doctrine to be so, I pray you give me leaue to proue it by the word of God, and then I will make an end.

When God cast Adam into a dead sleepe, and made woman of a rib of his side, he brought her vnto him, and hec knew her straight way, and he called her by her name. Could Adam in the state of innocencie know his wife, he being in a dead sleepe while come. She was in making: and shall not we, being restored to a farre more excellent dignitie and perfection then ever Adam was in, not know one another? Shall our knowledge bee lesse in heauen then it is in earth: doe wee not know one another in this life, where we know but in part, we see but in part, yea as it were in a glasse: and shall not we know one another in the life to come, where all ignorance shal be done away?

We shall bee like (saith Christ) the glorious Angels which knowe one another. & shall not we then know one another in the life to come: Shall we be like them in other things, and saile only in this: We shal (saith the Apostle) see and know Christ, even as

## Her confession of Faith.

he is, who is the wisedome, image, and brightnes of his Fathers substance, and shal we not know one another? We are all members of one body, and shall we not know one another? Christ Jesus is our head, and we his members, and shal not the members know their head, and so consequently one another? They that are all fellow seruants in one house, but for a short time in this world, do know one another, and shal not we know one another after this life: being fellow citizens in one & the same Citle, subjects in one and the same kingdome, and seruing one Lorde and Master, with one spirit and minde for euer, world without end: Shall bruite beastes know one another in this life, and shall not we know one another, seeing God face to face, in knowledge of whom consisteth all knowledge. The Apostles knewe Christ, after he was risen againe, and shall not wee know one another after the generall resurrection of the flesh?

In the 16. of Luke, we reade, how that the rich man lying in hell, knew Abraham and Lazarus in heauen a far off. Then I reason thus: if the wicked that be in hel (in torments) do know those that be in heauen so farre aboue, how much more shall the godly know one another, being altogether in one place, and fellow Citizens in the kingdome of heauen? We reade also in the 17. of Marke, how our Sauour Christ, meaning to shew vnto his disciples, Peter, James, and Iohn, as it were a shadow, or glimmering of the joyes of heauen, and therfore he is said to be transfigured before them, and his face did shine as the Sun, his apparell was as the light, there appeared vnto them Moses and Elias, saith the text. Then it followeth, that if the Disciples, being in their naturall corruption, and but in a shadow or glimmering of the joyes of heauen, did know Moses and Elias, the one whereof died almost two thousand yeres before, and the other not much lesse: how much more shall wee know one another in the life to come, all corruption being taken away, and we in the full fruition and possession of all the joyes and glorie of heauen? This is my faith, this is my hope, and this is my trust: this hath the spirit of God taught me, and this haue we learned out of the word of God. And good Lord that hast begun this worke in me, knish it, I beseech thee, and strengthen me, that I may perseuer therein to the end, and in the end, through Jesus Christ my one

## on her Death-bed.

lie Lord and Saviour.

She had no sooner made an end of this most heauenly confession of her faith, but sathan was ready to bid her the combat, whō she mightily repulsed and vanquished by the power of our Lord Jesus, on whom she constantly belieued: and whereas before she looked with a sweete, louely, and amiable countenance, red as the Rose, and most beautifull to be hold: now upon the sudden she bent her browes, she frowned, and looking as it were with an angrie, & sterne, austre countenaunce, as though she sawe some filthy, vgglesome, and displeasant thing, she burst forth into these speeches following, pronouncing her words scornfully, and disdainfully, in contempt of him to whom she spake.

A most wonderfull conflict betweene Sathan, & her soule,  
and of her valiant conquest in the same, by the  
power of Christ.

**H**OW now Sathan, what makest thou here? Art thou come to tempt the Lords servant? I tel thee (thou hel-hound) thou hast no part nor portion in mee, nor by the grace of God never shalt haue: I was, now am, and shall be the Lords for euer, yea (sathan) I was chosen and electe in Christ to everlasting salvation, before the foundations of the world were laid, and therefore thou maist get thee packing, thou damned dog, & goe shake thine eares for in me thou hast riught. But what dost thou lay to my charge, thou soule fiend? Oh, that I am a sinner, and therfore shal be damned. I confesse indeed that I am a sinner, and a grecuous sinner, both by original sin, and actuall sin, and that I may thank thee for. And therfore sathan I bequeath my sinne to thee from whence it first came, & I appeale to the mercy of God in Christ: Jesus Christ came to saue sinners as he saith himselfe, and not the righteous: behold the Lāve of God, saith Iohn that taketh away the sins of the world. And in another place he crieth out, the blood of Jesus Christ doth clese vs from all sin: And therfore sathan I constantly belieue that my sinnes are washed away in the precious blood of Jesus Christ, and shall never be imputed to me any more. But what saies thou more sathan: dost thou aske me how I dare come to him for mercy he being a righteous God, and I a miserable sinner? I tell thee sathan I am bold (through Christ) to

Sathan  
tempteth.  
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derful emp-  
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Her dispu-  
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sathan.

## Her confession of Faith

come vnto him, being assured and certaine of pardon & remission  
of all my sins for his names sake. For doth not the Lord bid all  
that be heauite laden with the burden of sinne, to come vnto him,  
and he will ease them? Christes armes, were spreade wide open  
(Sathan) vpon the Crosse (with that she spred her owne armes)  
to embrase me, and all penitent sinners: and therefore Sathan,  
I will not feare to present my selfe before his footstoole, in full  
assurance of his mercie for Christ his sake. What more Sathan?  
Dost thou say it is written, that God will reward euery one ac-  
cording to his deserts: So it is written againe (thou deceitfull  
Devill) that Christes righteousness is my righteousness, his  
woakes my woakes, his deserts my deserts, his merits my me-  
rits, and his precious blood a full satissfaction for my sinnes. O  
but God, is a iust God thou sayest, and therefore in iustice must  
needes condemne me.

I graunt Sathan, that he is a iust God, and therefore he can-  
not in iustice punish me for my sinnes: which he hath punished  
already in his owne Sonne. It is against the law of Justice to  
punish one fault twise. I was and am a great debtor vnto God  
the Father, but Christ Jesus hath paid the debt for me, and ther-  
fore it standeth nat with the iustice of God to require it againe.  
And therefore auoyd Sathan, auoyd thou firebrand of hell: a-  
void thou damned Dog, and tempt me no more, for hee that is  
with me is mightier then thou, even the mighty and victorious  
Lion of the tribe of Iuda, who hath brused thy head, & hath pro-  
mised to be with his Childdren to the end of the world. Auoyde  
therefore thou dastard, auoyde thou cowardly Souldier: re-  
move thy siege, and yeeld the field wonne, and get thee packing,  
or else I will call vpon my graund Captaine Christ Jesus, the  
valiant Michael, who beateth thee in heauen, & threw thee downe  
to hell, with all thy hellish traine and diuelish crue. She had  
scarcely pronounced these last words, but she fell sodainely into  
a sweete smiling laugher, saying: now he is gone, now hee is  
gone, doe you not see him fly like a coward, and run away like a  
beaten Cocke? He hath lost the field, and I haue wonne the vic-  
tory, euен the Garland and Crowne of everlasting life: and  
that not by my owne power or strength, but by the power and  
might of Jesus Christ, who hath sent his holy Angels to keepe  
me

## on her Death-bed.

mee. And speaking to them which were by, she said, Oh would God you saw but what I see. For behold, I see infinite millions of most glorious Angels stand about me, with fiery charrets ready to defend mee, as they did the good Prophet Elizeus. These holy Angels, these ministering spirits, are appointed by God to carrie my soule into the kingdom of heaven, where I shall behold the Lord face to face, and shall see him, not with other, but with these same eies. Now I am happy and blessed for ever, for I haue sought the good fight, and by the might of Christ haue won the victorie. Now from hence forth I shall never tast, neither of hunger nor cold, paine nor woe, miserie nor affliction, veration nor trouble, feare nor dread, nor any other calamite or adversitie whatsoever. From henceforth is laid vp for me a crowne of life, which Christ shall giue to them which loue him. And as I am now in possession thereof by hope, so shall I bee anon in full fruition thereof by presence of my soule, and hereafter of my bodie also when the Lord shall please. Then she spake softly to her selfe as followeth. Come Lord Jesus, come my loue Jesus, Oh send thy Purissant sweete Jesus to fetch me. Oh sweete Jesus strengthen thy servant, and keepe thy promise. Then sang she a Psalme most sweetly, and with a cheerfull voice: which done she desired her husband that the 133. Psalme i might bre sung before her to Church. And further shee desired him that hee would not mourne for her, alledging the Apostle Paule, where he saith: Brethren I would not haue you to mourne as men without hope, for them that die in the Lord: affirming that she was not baird nor to incase to be mourned for, but rather to be reioyced of for that shee should passe (as she said) from earth to heauen, from men to holy Angels, Cherubins, Seraphins, to holy Saints, Patriarkes, and Fathers, yea to God himselfe. After which wordes verie suddainly shee seemed as it were greatly to reioyce, and looke chearefully, as though she had seene some glorious sight: and lifting vp her whole bodie, and stretching forth both her armes, as though she would embrase some glorious and pleasant thing, said: I thanke my God through Jesus Christ, hee is come, he is come, my good Taylor is come to let my soule out of prison, O sweete death thou art welcome: welcome sweete death, never was there any guest so welcome to me as thou art: welcome him.

the

## Her confession of Faith.

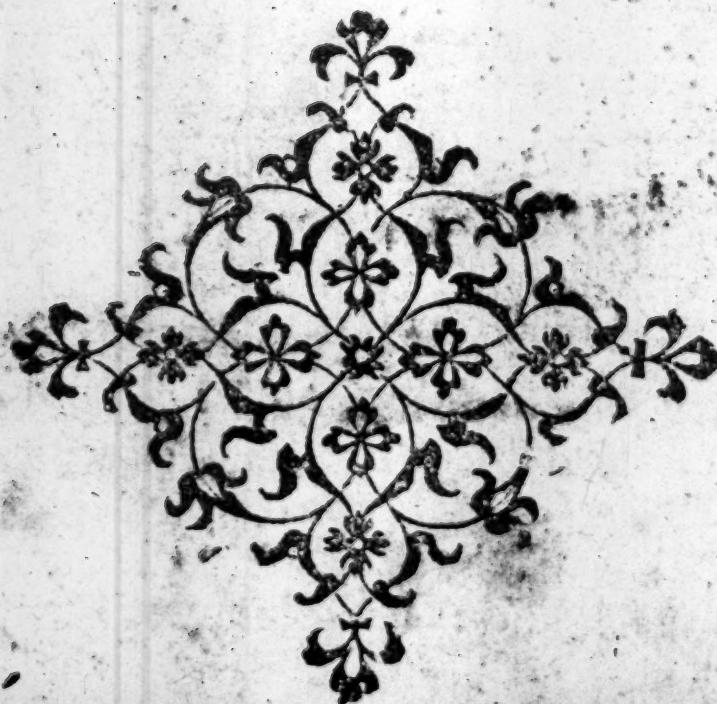
the messenger of everlasting life: welcome the doore and entrance  
into everlasting glorie; welcome I say, and thrice welcoms my  
good Taylor, doe thy office quickly, and set my soule at libertie:  
Strike sweet death, strike my heart, I feare not thy stroke.  
Now it is done, Father, into thy blessed handes I commend my  
spirit; Sweet Jesus, into thy hands I commend my spirit, Bles-  
sed Spirit of God, I commit my soule into thy hands; O most  
holy, blessed and gloriouſ Trinitie, three persons and one true  
and everlasting God, into thy blessed hands I commit my soule,  
and my body. At which words her breath stayed, and so neither  
moaning hand nor foot, she slept sweetly in the Lord.

Her last words.

Her death.

Thus thou hast heard ( genele Reader ) the discourse of the  
vertuous life, and Christian death of this blessed and faithfull  
Servant of God, Mistresse Katharine Stubbes, which is so  
much the more wonderfull, in that she was but yong and of ten-  
der yeres, not halfe a yere aboue the number of twenty, when  
she departed this life. The Lorde give vs grace to followe her  
good example, that we may come to those unspeakable joyes,  
wherin he now resteth, through Christ our Lord: to whom  
with the Father and the holy Ghost, be all honour, praise,  
dominion, and thanksgiving, both now and for  
euermore. Amen.

FINIS.



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